

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. II.

FOREIGN INTELLIGENCE.

Report of the London Baptist Missionary Society, delivered June 26, 1817.

Continued from page 516.

We omit many interesting observations respecting the translations, and the various languages of India on account of their length. On the subject of the translations, the Report continues as follows:—

On engaging a Pundit in one of these cognate languages, after having examined and ascertained his qualifications, we give him an approved Version of the Scriptures in a language with which he is well acquainted; for most of the Pundits we employ, while good Sungskrit Scholars, are also acquainted with at least one or two of the cognate languages of India, besides their own vernacular tongue, and some of them with three or four. Then placing him among two or three other Pundits who have been for years employed with us, we direct him to express the ideas which he finds there, in his own vernacular idiom, with the utmost care and exactness, and to ask questions wherever he finds it necessary. Meantime, the grammatical terminations, and the peculiarities of the language are acquired, possibly by the time when he has finished the first Gospel. The work of revision is then begun with the Pundit. This at first proceeds exceedingly slow, as nothing is suffered to go to press till fully understood and approved; and in some instances, the alterations made are so numerous, as to leave little of the first copy standing. This revision is, however, of the highest value; as the discussions which it originates, both lay open the language to us and the sense of the Original to the Pundit. As we advance, we proceed with increased ease and pleasure; and seldom go through the fourth Gospel, without feeling our-

selves on firm ground relative to the faithfulness and accuracy of the Version. Thus a first Version of the New Testament is produced, not inferior in accuracy, and far superior in point of style and idiom, to the first Version of the Bengalee New Testament, the product of seven years' severe labour and study. The Old Testament becomes still more easy; and the knowledge and experience acquired in bringing the first edition of the Scriptures through the press, form no contemptible preparation for the revision of a second edition of the New Testament.

The printing of these Versions is highly important; as, for want of the means to print them, Versions have often lain almost useless, and in some instances may have been lost.

In this part of the work we have been favoured with such assistance, that we have types ready for printing in almost every one of these languages. Some of them have a peculiar character of their own, as the Orissa, the Kashmeer, the Wuch, the Guzuratee, &c. In the greater part of them, however, the Deva-nagree is familiar to most of those who can read; and, as this alphabet is perfectly complete, while some of the local alphabets are greatly deficient, it seems desirable to extend the Deva-nagree as widely as possible. It would indeed, greatly facilitate the progress of knowledge, if it could have that extension given it in India, which the Roman Alphabet has obtained in Europe. This we wish, if possible, to promote; and hence, though we have cast several founts of types in the local characters, for the use of those who now read these alone; yet, as many prefer the Nagree, it is our design ultimately to publish an edition of the most of these in the Nagree Character.

That the labour is not lost which is

thus employed in giving the Scriptures in a language, though spoken by not more than two millions of people, as is probably the case with some of these, must be obvious to all who are acquainted with the state of things in the British Isles.

The value of this has been demonstrated in Wales, where the Word of God, being translated into the vernacular language of that small principality, has, age after age, brought forth fruit in the most abundant manner; this, however, it could scarcely have done in the same degree, had the Welsh been left to derive all their knowledge of the Scriptures from the English Language, although it is the language of their nearest neighbours, and spoken, in a certain degree among themselves. The importance of this will further appear, if we on the other hand, consider the state of things in Ireland, in the vernacular language of which, the Scriptures, if wholly translated and printed, have never yet been circulated to any extent; and, to this very day, we find the inhabitants, under a splendid and numerous Protestant Establishment which conducts worship in the English Language almost as ignorant of the Scriptures as the Hindoos themselves. The expense and labour which have been so commendably applied within these few years past to the completion of a Gaelic Version of the Scriptures, though that language is far less extensive than any of the Indian Languages, serve further to shew the value of the object before us.

The importance of thus preparing Versions of the Scriptures in all these languages, if possible, will further appear, if we consider the ease with which the Gospel may be introduced by any Missionary into one of these provinces, when this is once effected. A Missionary who may in some future period, wish to carry the Gospel thither, may not possess that turn of mind which would enable him to sit down with delight in so arduous a work as the translation of the Scriptures: he may not possess that knowl-

edge of the Originals, which such a work requires; or he may not have a press at hand, to print the Scriptures when translated, or funds to meet the expense: but, devoid of all these, with the Scriptures in his hand already translated, he can begin proclaiming the glad tidings of mercy to perishing sinners: yez, the very perusal of the Scriptures, with care and diligence, will be to him both grammar and dictionary, in the acquisition of the language.

Nor, when the Scriptures are thus translated, will an European Missionary be, in every instance, requisite for the purpose of introducing the Gospel into these provinces. A Brother born and raised up in India, or even a Hindoo Convert, though incapable of translating the Scriptures, may acquire the local character, if different from his own, go among his bordering neighbours, and quickly attain a language so nearly allied to his own. Thus several of our brethren, born in Bengal, are now employed in Hindoostan;—and not only have Brethren Kerr, Thompson, and Peter, natives of Calcutta, carried the Gospel into various parts of India; but our Brother Krishnoodas, whose memory is precious among us, took the Orissa New Testament, went into that country, learned the language, and laboured there with Brother Peter, till arrested in his career by that sickness which at length conducted him to his Father's house above.

The expense of giving a Version in each of these languages is also far from being great. Our experience in the work of translating and printing enables us, at this time, to judge pretty correctly respecting the expense of one of these Versions: and we think, that, in general, now types are prepared, and all things are ready for the work, the expense of Pundit's wages for translating the New Testament, and bringing through the press, and that of printing a thousand copies, including types, paper, &c. will be little more than four thousand rupees, or five hundred pounds; which sum, we think, will both secure a Version in

almost any one of these languages, and an edition of a thousand copies; a number sufficient to convey the knowledge of the Gospel into any one of these provinces, as well as to secure the translation against the possibility of being lost. A second edition of three or four thousand copies will, of course come to about a rupee each copy.—Thus, then, five hundred pounds will almost secure the Gospel's being given to any one of the provinces of India; and were any friend, in his life-time or in his will, to devote five hundred pounds to this purpose, the effect of it might continue operating from generation to generation, till time itself shall be no more. Were we to include the whole of the Scriptures in one of these languages, the expense could be ascertained with equal ease. The Old Testament is to the New as seven to twenty five; that is, it contains more than thrice, but less than four times the quantity of the New. Two thousand pounds, therefore, would now defray the expense of translating the whole of the Sacred Oracles in almost any one of the cognate languages, and of printing a first edition of a thousand copies.

It is from a view of these circumstances, that we have been induced to improve to the utmost those advantages which we possess for carrying forward the work. It is true that at the date of this Memoir, we had not begun the translation of the Scriptures in eight or nine of these languages: as the Southern Sindh, the Kutch, the Marawar, the Malwa, the Magudha, the North Khoshala, and the Mithalee. But whoever will refer to the Specimens of the Lord's Prayer in these, and reflect on the ease with which they can be added to the rest, will not wonder, if we candidly acknowledge, that, should Divine Providence spare our lives, and continue to us the advantages now enjoyed, it is not our intention to stop till every province and district throughout India shall have the Word of God in its own vernacular tongue. For granting, that to ac-

quire the remaining tenth of the words in these dialects may be difficult to persons advanced in years, it will appear evident to those who duly reflect on the subject, that it will be still more difficult to others hereafter, who may be totally new to the work, to acquire, through the medium of the Sungskrit and the chief collateral tongues, an accurate knowledge of the other NINETENTHS of the words in these languages, together with that experience in the work of translation which can only result from many years, acquaintance therewith. Convinced, therefore, that, at our time of life, we cannot serve our generation more effectually in any other way, it is our determination, as far as the Lord shall enable us, to devote the remainder of our days to labouring therein ourselves, and to the training of others to the work, who may carry it forward when we are laid in the grave.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Correspondence.

The following are Translations of the Documents occasioned by the application of the Professor Keiffer, of Paris, for permission to undertake the edition of the Turkish Bible, &c.

1. *From His Excellency the Duke de Richelieu, to Professor Kieffer, Interpreting Secretary to the King of France, for the Oriental Languages. Paris, July 25, 1817.*

SIR,—I grant you with pleasure the leave which you have asked for your intended journey. The Society established in England for the purpose of disseminating the Bible, could not, I believe, have made a better choice than that which they have made of you, to superintend the work which they wish to see executed at Paris; and I doubt not but you will justify this honourable distinction. I forward you herewith a letter for His Majesty's Ambassador in London, and beg you, Sir, to accept the assurance of my perfect consideration.

2. *From the Minister of Finance, Count Corvetto, to His Excellency the Duke de Richelieu. Paris, July 30, 1817.*

MY LORD DUKE,—By a letter which your Excellency did me the honour of writing to me on the 18th instant, I was informed, that the Bible Society in London solicits the liberty of importing into France, duty free, a certain quantity of oriental types and paper, which they have dispatched from London, for the purpose of printing a Turkish Version of the Bible.

This request appears to your Excellency such as to admit of compliance, the necessary precautions being taken to prevent its abuse.

I concur in the opinion of your Excellency, and shall write to the Director General of the Customs to that effect. I have the honour to be, &c.

From Professor Kieffer. Amsterdam, Sept. 5, 1817.

I have this moment received a letter from Baron de Leyden, one of the Curators of the University of Leyden, expressed in the following terms:

“SIR,—Not having as yet returned to the Hague, I received here the letter with which you honoured me. I am sorry you should have had any trouble with regard to expediting the manuscript of the Academy of Leyden; since I believed I had given you assurance that the business would meet with no difficulty whatever. If it had been possible for me to go to Leyden, the necessary formalities would have been accomplished; but I hope immediately to dispatch the documents to His Majesty’s Ambassador at Berlin. I trust, Sir, that a work so interesting will give as much satisfaction to yourself as it will prove advantageous to literature, and to the object of the Bible Society in England.”

From the Rev. Robert Morrison, Canton, China, Feb. 24, 1817.

I have acknowledged the receipt of the last grant of the British and Foreign Bible Society, to me, for the purpose of translating, printing, and distributing the sacred Scriptures in Chi-

nese. An edition of 9000 copies is about to be struck off at Malacca, in consequence of its being thought imprudent to do it here.

I am sure the Committee of the Bible Society will enter fully into the feelings and views of one, who lives under a Government decidedly hostile to the introduction of Christianity in any form. We wish to use no other than peaceful endeavours. We must not be impatient. We will, in a humble dependence on divine aid, go forward; doing as much towards the accomplishment of the object as circumstances will permit, and cherishing, at the same time, the hope of a change in the views of the rulers of this populous country. I have desired Mr. Milne to print, together with the New Testament, an edition of the Book of Genesis; and, I think, it is likely that he will print some copies of the Book of Deuteronomy, which he has himself translated. Should I not remove thither myself, I purpose to send down the Book of Psalms, at the close of the year.

From the Swedish Bible Society, addressed to the President and Committee of the British and Foreign Bible Society, by their President, His Excellency Count M. Rosenblad. Stockholm, May 27, 1817.

The Swedish Bible Society hereby acknowledge, not only the favour of 250*l.* sterling, whereof 100*l.* have been delivered to the Bible Society lately established at Wexio, but also your Lordship’s present of the excellent and instructive work of Mr. Owen, on the rise and progress of the British and Foreign Bible Society.

It is with the most lively and agreeable sensations of gratitude and reverence, that the Swedish Bible Society have received these renewed proofs of the ardent zeal and care of the British Bible Society, in promoting the progress of the Sacred Word and Doctrine in this Peninsula. Supported by an assistance so efficacious, and aided by the daily and more extended benevolence of all classes of our coun-

trymen; under the evident blessing of Providence, which is highly interested in the success of this holy cause; the Swedish Bible Society advances with equally certain and rapid steps to the object of its destination. That word which is a lamp to our feet, and a joy to our hearts, will no more be a hidden treasure, or a candle under a bushel, but a treasure open to all who seek it, a light revealed to all who do not willingly shut their eyes against it. If there still remains among us a faint echo of the levity of an age, which after having punished itself, has passed away, it can but be compared to the feeble scream of the night owl at the approach of day. The morning breaks forth, and silence reigns; the sun appears, and all nature undisturbed sings the praise of the great Creator, and the love of the Redeemer.

When at length all tongues shall acknowledge Christ to be the Lord; when all knees shall bend at his name, and all souls in him find the way, the truth, and the life; what joys shall then be showered into your hearts, what benedictions shall accompany your memory to posterity, ye generous men, who, in the hands of the Lord, have been such mighty instruments for spreading the knowledge of truth and salvation among the tribes of the earth!

How great will your reward be in the land of light and perfection, when every sacrifice made on your part, will for ever be recompensed by him, who knows those that have worked for his name, without having been weary in well doing!

Speech of His Serene Highness the Landgrave Charles of Hesse, President of the Sleswick Holstein Bible Society, at their First Anniversary, held in the City of Sleswick, on the 13th of April, 1817.

Every well-wisher to the cause must have felt a sacred joy, on perceiving the excellent spirit which manifested itself so gloriously in both Duchies, at the first call upon our countrymen by the Bible Society. That Society,

which has done such incalculable good, not only in England, but also out of it, is now happily diffused over every Protestant country; and, in particular, the Russian Empire seems anxious to fulfil, in the strictest sense, the high commission given to the disciples of our Lord to spread His Gospel among all nations of the globe, according to the declaration of the Evangelist, (Matt. xxiv. 14.) "And the Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations."

We behold Indians, Malays, Hottentots, and other very remote nations, reverentially and most gratefully receiving the Gospel announced to them in the Bible. They embrace the Saviour with joy; and adore Him, who died for them, as the Son of the Father, as their Redeemer. And in our country, did we not witness both rich and poor, hastening to contribute their gifts, and their mites, towards the establishment of a general Bible Society? Every one considered it as a pious work, pleasing in the sight of the Lord; and was eager to join an association, the object of which appeared so truly Christian. The era had arrived, of which the prophet Amos, in chapter viii. verse 11, speaks, "Behold the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord." How singularly applicable appears this prophecy to our highly favoured country! While almost all Europe was mourning over the failure of the harvest, and consequent famine, he gave us enough, and some to spare, from which many of our neighbours were fed, and many former wounds were healed.

May all our countrymen feel this, take it to heart, be grateful, and praise the Lord, for the unspeakable blessing he has bestowed upon us, and may they more and more conform to the two great precepts of our Lord: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself!" To him, whom we are

thus commanded to love, be praise, honour, thanksgiving, might, power, and majesty, for ever and ever.—Amen.

From the London Evangelical Magazine.

MISSIONARY INTELLIGENCE.

Extract from Mr. Thom's account of his Journey in South Africa.

THE GROTTTO.

In Kango is the greatest natural curiosity of South Africa—a grotto of unknown extent. This I visited, and spent four or five hours in it. It was generally supposed that the end of it had been discovered, but we proved it to be still unknown; though, from the information I received, we proceeded into it further than any others, and our entrance into the third new discovered chamber, or cave, was only prevented by a descent of fourteen feet. This great and astonishing work of God is divided into various apartments, from 14 to 70 feet in height, and 8 to 110 in breadth. By measurement, I found that we had proceeded into the cavern about 900 feet of a mountain of upwards of 500 feet perpendicular: the grotto, above the level of the river running by the hill is about two hundred feet. The stalactites, united or disunited, form a hundred figures, so that without any great effect of imagination, nature would seem here to have assumed the province of art; for here canopies, organs, pulpits, vast candles, immense pillars, heads even of men and animals, meet the astonished visitor on all sides; so that he supposes himself in a new part of the universe. Eye, thought, and feeling, are equally overpowered; and to complete this remarkable assemblage there are various baths or cisterns of water as clear as chrystal, divided by partitions, as if a most ingenious sculptor had wrought for some weeks in this subterraneous palace of nature. Ten young colonists, with two slave guides, and my servant, were with me.

We had a flambeau and a number of large candles; but even these did

not chase away the darkness which eclipsed the beauties of this great work of nature; which has been forming from age to age, and was first discovered in 1788; and what is remarkable, no traveller appears to have visited it, or the various sub-districts which I have described above. Lichtenstien heard of it in 1806, and therefore has placed it in his map, but the position is erroneous. Indeed no map was of any use to me in my journey, till I crossed the second chain of mountains. Having on this as well as my former journeys laid down my track on a new plan, some friends who have seen the maps, and are judges, and particularly of the map of this journey have advised me to form a general map of the colony, enlarged and corrected. Without doubt this is much to be desired, as it would be of great service to Missionaries, and all persons travelling. I shall in a few months send a plan of the grotto and my track in this journey.

Demerary.

A letter from Mr. Smith, at Le Re-souvenir, dated July 10, 1817, gives an encouraging account of his labours among the negroes. He says, 'I have reason already to bless God for sending me hither. Many of the people are diligently inquiring the way to Heaven. After repeatedly calling together those who were communicants when Mr. Wray was stationed here, and duly examined them, I formed them into a church.'

On the 8th of June, he says, 'The chapel was filled, and all the people very attentive. Immediately after service I administered the Lord's Supper to about 40 communicants. This was to me, a most affecting scene. To behold so many persons commemorating the dying love of Jesus, of whom they were formerly as ignorant as the beasts of the field, was almost too much for me—a little more would have deprived me of utterance.'

June 29. Great numbers at chapel to-day, though the weather is very unfavourable. Twelve adults applied

for baptism (recommended by their managers.) I was much pleased with their artless simplicity. However ignorant these people are of worldly affairs, they well understand that they are sinners, and that Jesus Christ came into the world to save such. We have about 23 candidates, but I have not yet baptized any. I think it best to wait awhile.

'July 6. After preaching to as many people as could sit down, from Matt. vii. 13, 14. I asked them various questions relating to the discourse. I also told them they must be diligent in learning the catechism, especially those who were able to read. Some of them said, 'Massa, we have no catechise.' I replied, 'Mr. Wray gave you catechisms; but when he left you, then you neglected your books; you hide them; now you must look for them.' About two hours after, an old woman came with a sorrowful countenance, 'O! Massa, Massa! rat eat all my book.' She then opened a handkerchief, and shewed me the book. When she handed it to me, she said 'Massa, de rat will ruin me; they eat my handkerchief; they take my victuals; they take the cotton out of my lamp. Me no mind all this, but now they have eat my book. When me go look for me book, me find it so; then me cry, and me go shew Massa what rats done; then me beg Massa give me one book for this.' It grieved me, that I had not another book for her.

Mr. Smith preaches to the negroes every Sunday morning, at 7 o'clock, to a small congregation; at 11 to about 600 people; after which he spends about half an hour in catechising. In the evening, at half past 7, he preaches again to 3 or 400 people. On Monday and Wednesday evenings he catechises the negroes in the school room attached to his house, while Mrs. Smith catechises the girls and younger children in another part of the house.

'This,' says Mr. S., 'we find very laborious, we must repeat the same thing twenty times over, before they

can understand it. Their capacities are certainly very weak; but thanks be to God they can understand that they are sinners, and that there is no salvation but in Jesus Christ.

'We have many opposers, yet the prospect of success is certainly encouraging. Multitudes attend the preaching and learn the catechism. It would gladden the heart of every friend to the missionary cause to see the congregation of black and colored Christians in Demerary. I am credibly informed that brother Elliot preaches on Sundays to more than 1000 negroes on the West coast, and on Sunday evenings in George Town. Brother Davies also preaches to a great number of negroes, besides white and coloured people.'

'On Easter Monday, which is a great holiday with the negroes, I was much pleased to see so many attend at the chapel. Instead of spending the day in drinking and fighting, they were singing the praises of God. Some who had formerly been members of the church kept a feast at Mr. —'s, to shew, as they said, 'how glad they were that parson was come.' This is very pleasing to those who know in what manner negroes usually spend their holidays. The poor slaves bless and pray for the Directors and friends of the missionary cause.

'P. S. Mr. Wray has been here, and preached to the people,—He has rendered me much assistance.'

St. Domingo.

It is said that Christophe, the chieftain of Hayti, is wisely providing for the civilization and improvement of his country; for which purpose he has appropriated a considerable sum for building and endowing a college, in which Professors of every branch of learning and science are to be established and rewarded.

The *Havannah Diario* of the 17th of August, contains an official return of the slaves imported into that port from Africa, from the 1st of Dec. 1816, to the last of July 1817, amounting in the whole to 11,161!!

France.

In July last, the Mayor of Puy Laurent ordered the Protestants of that place to hang tapestry on the outside of their houses, on the day of the *Fete de Dieu* (a popish feast and procession.) Six individuals conscientiously refused; for which they were condemned to a fine of six francs. They appealed to the tribunal of Lavaux, which rejected their appeal. One of them proceeded in the Court of Cessation, in Paris, which confirmed the decision of the Mayor, and condemned them also to the fine of one hundred and fifty francs, which they had deposited in the court.

The following is part of the decree of the court, which is most jesuitical and insulting, and shews the inclination of the ruling powers to persecute the Protestants:

'Considering that the regulation of the Mayor was nothing contrary to the liberty of professing religion insured to every one by articles 5 and 6 of the Constitutional Charter, that these regulations throw no obstacle in the way of *private worship* which the appellants profess,' &c.

Thus the Protestants are told that they have full liberty to profess their own religion, but must be compelled to assist in the most offensive rites of a church from which they conscientiously dissent. The magistrates in general will, we fear, be encouraged by this signal from head-quarters, to vex and oppress the Protestants in every part of the kingdom.

Nismes, Sept. 10.

It is certain that robbery and murder are no longer committed in the open streets, but still we stand upon a volcano, and some event totally foreign to us may cause a new explosion, more violent than that we have already experienced. To the atrocities of a furious and fanatical populace have succeeded the most deplorable of all iniquities, that of the tribunals. We once hoped that this evil was perhaps peculiar to our department; but we have acquired the melancholy certain-

ty, that the influence of the persons who hold the Gard in oppression, is extended at pleasure beyond its limits. The government, in order to withdraw great criminals from that fatal and deplorable influence, had transferred the trial of some offences to the Assize Court of the department of the Drome, and the following was the result of that proceeding:—"Two unfortunate women (Protestants) were assassinated in their houses at Nismes. Several witnesses saw the crime committed, and recognized the perpetrators. The new Prefect, M. d'Argout, whose conduct merits the highest praise, caused them to be arrested, and the witnesses, in spite of menaces and intrigues, *had the courage to declare the truth*. Well! the prisoners were scandalously acquitted. One indeed was detained on another charge; the other and the witnesses for the defence arrived here in a sort of triumphal state, in carriages decorated with branches of trees. On the other hand men condemned to death enjoy the pleasure here of reading in open day their sentences posted up at the corners of streets without any one saying a word to them: while a person named Barry, (a Protestant) to whom the royal clemency was extended two months ago, is still, I know not for what reason, in the galleys.

We are glad to hear that arrangements have been made for a Protestant publication in France, on the plan and in the spirit of the Evangelical Magazine.

The following paragraph appeared in the French papers:—

Paris, Sept. 18.—When the elections commence, *they cannot be interrupted by the Sunday*. Custom has granted the use of that day, and it is the means of facilitating to the inhabitants of the country the exercise of their political rights.

Thus it appears, that *political rights* are thought of more importance than religious duties, and that the sanction of *custom* is superior to the authority

of Heaven. May Britain never imitate such Gallic policy!

We have been informed, that a Missionary Meeting, lately held at a certain town in the North of England, such was the attention paid to it by the inhabitants that, at the theatre, where a very popular performer, who had been engaged for four nights only, was to have acted, so few persons were present, that the managers did not think it worth their while to light the candles; and that at the ball room, where an assembly was to have been held, not a single person appeared.

DOMESTIC INTELLIGENCE.

Female Education Society.

The President and Directresses of the Female Education Society, New-Haven, acknowledge the receipt of the following Donations, since their last Annual Report.

From the Female Mite Society, New-Milford,	\$6
From a gentleman of New-Milford, a bundle of second hand clothing.	
From a Ladies Society, Greenwich,	12 7
From the Female Benevolent Society, Litchfield,	20
From the same, a bundle of new cloathing, valued by themselves	19 42
From the Female Benevolent Society, Stamford,	24
From the Female Charitable Society, Columbia,	11
From the Young Ladies Education Society, Fairfield,	37
From the Female Auxiliary Education Society, Norwich,	50 32
From the same a bundle of cloathing.	
From the Young Ladies Sewing Society, do.	13 52
From a gentleman, New-Haven,	19
From a lady of East-Windsor,	5
From the Female Education Society, Colchester,	24
From do. 4 1-2 yards single fold cloth, valued by them 8s. per y'd,	6
From the Female Corban Society, Derby, 21 yards do. prized 13s. 6d. per yard,	47 25
From a lady, New-Haven,	10
From a lady, do.	10
From the Female Benevolent Society, Middletown, a bundle prized by themselves,	17 83
From a Lady of Lebanon,	2
From the Female Benevolent Society, Middlesex,	25 38

From the Female Benevolent Society of Litchfield, (a second donation) 12 3 4 yards cloth, at 11s. 21 54

Other articles of cloathing from do. 4

From ladies in Mansfield, two bundles.

From a young gentleman quitting College, several articles of bed cloathing.

From a lady in New-Haven, several articles, do.

From a lady of New-Haven a bundle of second hand cloathing.

From Woodbridge a bundle second hand cloathing.

The Ladies return their united thanks for the kind assistance afforded them, by the above generous donations. They feel peculiarly grateful to those societies who have furnished them with cloth, as their call for that article was never greater than at this season.

January 14, 1818.

REVIVAL OF RELIGION.

FAIR HAVEN, VERMONT.

Continued from page 528.

Immediately after the hopeful conversion of the man who had been so instrumental in calling up the attention of others, the work rapidly increased. Every day, for some weeks, there were some new instances of conviction, and some hopeful conversions. The new converts were humble and solemn, and alive in the cause of religion. This man, in a special manner, who spent all his time in attending meetings, conversing with his neighbours and friends, and persuading sinners to repent, going from house to house, now spoke a different language and sung a new song. He dwelt upon a theme entirely new. He was one of the first who made a profession of his faith, and is now an officer in the Church.

In the months of November and December, the work of God was so powerful, and made such wonderful progress, that all apparent opposition was hushed; and it appeared that all were coming and would bow before the all-conquering Spirit of grace, to the mild sceptre of the Prince of Peace. All was unity and love among Christians. The principal inquiry among the impenitent, was, "What shall I do to be saved?" And the new converts seemed to think of little else, but to glorify God their Deliverer, and do some-

thing to advance His cause, and save the souls of their fellow sinners.

The work continued to progress equally powerful, till sectaries came in and set up separate meetings. Agreeably to the design of the grand adversary of souls, who is always busy in such seasons of attention, the minds of the people were diverted, in a measure, from the great object of the salvation of the soul, to things of minor consequence. The doctrines of grace were cried down, and declared to be dangerous doctrines, by certain teachers: which diverted the attention of many, and created some disputes. Though all controversy was kept out of our conferences, and disputable doctrines, on our part, avoided as much as possible; yet it was impossible wholly to prevent the fatal effects which such a division was calculated to produce. But God did not suffer His work to stop here. Many more, after this, were awakened and hopefully brought into His Kingdom. And the work continued, though not so powerful, till the latter part of February; when it evidently declined. During the summer, there were some hopeful conversions; so that on the first Sabbath in September we received ten into the church. Since that time, there has been but one new instance of conversion, to my knowledge. Our meetings, however, are well attended, solemn and animating to Christians.

In short, God has wrought wonders here, whereof we exceedingly rejoice, and would give Him all the glory. Though he has used many instruments in accomplishing his glorious purposes concerning Zion, yet many of us, when we compare the present with the past, and behold the surprising change in the face of things in this town, society and church, stand astonished, wonder, admire, and exclaim, "What hath God wrought?" as though he had used no instruments at all. When we were just ready to perish, God appeared in wonderful mercy. From a very small handful, and still fast decreasing, God has suddenly enlarged this church in such a manner, that it now bears a

respectable rank among the churches of our Lord. Though most of the members may be said to be babes in Christ, having but just entered his school; yet, of real talents, but few churches, according to their numbers, possess a greater share. And almost the whole weight of influence in the town, is now in the church.

During this gracious work, 97 have united with the church, in this small town, containing, at the last census, less than 700 souls. The greatest part of these are heads of families; though some of all ages, from eleven to seventy and upwards, have been called in. A goodly number of the youth are subjects of the work; yet, it was the most powerful among those of middle age. Of the ninety-seven who have joined the church, about twenty-five only were unmarried. In taking so many of the first characters, God has wonderfully delivered His cause from reproach. The enemy cannot boast of their strength, as though none were taken but the youth, women and children. They are now apparently confounded, and stand in silent astonishment, to see such a striking alteration, as evidently appears in many old hardened sinners, who, they thought, were inaccessible to the influences of religion. But they are not more astonished than many of the converts are themselves, to find such a change in their own feelings, views, motives and desires. Many are wonderfully surprised to find themselves so unexpectedly, in such a different situation. And they are ready to ascribe it all to the sovereign grace of God, and to give Him all the glory.

Some have united with the Methodist, a few with the Episcopalians, and two or three with the Baptist. Much the greatest proportion have cordially embraced the great doctrines of the gospel, generally styled the doctrines of grace, and united with the Congregational Church.

Though this account is already protracted to a considerable length, yet I cannot forbear to relate two or three particular instances, in which the pow-

ers of divine grace were wonderfully displayed; hoping, by the blessing of God, that the relation may be edifying to Christians, and convicting to sinners.

One man, nearly sixty, who had always been an influential character, and forward in supporting the gospel, and other useful institutions, but far from religion, was unexpectedly wrought upon by the Spirit of God, and made a hopeful subject of His special grace. He was a man of undoubted veracity and strict integrity. He had the confidence of the public and discharged the duties of several offices of trust in the town with faithfulness and ability. He was generally considered moral, though not entirely free from profanity. He was a warm friend, but severe enemy. And he seemed to take delight in his severity upon those from whom he had received an injury. He was perhaps, in the strict sense, one of those who loved his friends and hated his enemies, and considered himself justified in so doing. He had formerly been a violent opposer of the doctrines of grace; but finding that he could not maintain an argument against them, he became, in a measure, convinced of their truth, and had made no opposition to them for a number of years. He generally attended public worship; and depended for salvation entirely upon his own works. He thought, if he was generally moral in his external conduct, he should certainly be saved. He had a long catalogue of supposed good works, set to his account, which he confidently believed would more than balance all the charges which God might have against him: and with these he expected to purchase salvation. Upon this ground he was so firmly fixed, that he could not be driven from it by all the arguments which could be drawn from reason and the word of God. He knew the minds of orthodox Christians respecting him, and was sensible that the preaching which he constantly heard, was all against him. But all did not avail any thing to alter his opinion respecting himself. He was ignorant of the Scrip-

tures, having turned his attention almost wholly to things of a worldly nature. He often addressed the people at our conference meetings. He hoped that they would all reform, and become religious, and be engaged; and he said, *he meant to be as religious as any of them*; having no idea of the depravity of the heart, or necessity of a change; but supposed, that all that was necessary to be religious, was to be morally honest, punctual in performing some external duties, and a certain degree of engagedness in the cause. And all this might be done, with such hearts as they already had. I had often conversed with him upon the subject, endeavoured to show him his true situation, the danger of resting upon such ground, and the importance of regeneration; but apparently to very little effect.

One day he called at my house, to converse upon the subject. He said that I had before talked very discouraging respecting him; and added, that he did not know but I should be more discouraged still, when he came to tell me what he was about to relate. He said, I had exhorted sinners to examine their own hearts, and see if they ever did any thing with a view to the glory of God. If they were faithful in this examination, they might judge of their hearts, whether they were changed or not: and added, that I told him, that he might judge of the state of his heart in the same way. And he had, according to my directions, made a faithful, and thorough examination, and found, that his heart *was* changed, if this were necessary: it was certainly right, at last; for he had done *many* things to the glory of God. With a degree of surprise, I replied, Well, I *am* more discouraged. Upon which he raised his voice, and said, "Why? what other motive could I have in entertaining and supporting ministers, building meeting-houses, attending meeting, relieving the distressed, &c." This interrogation, or rather exclamation, discovered his perilous situation in such a striking manner, that I gave him up for lost, and made but

very little answer. It appeared of no avail to say any thing to him. My reluctance to converse with him, considerably agitated his mind. But notwithstanding his apparent strength, it soon appeared evident that he did not rest entirely secure upon his foundation. He then expressed a degree of anxiety to enter into further conversation upon the subject. Perceiving his desire, I conversed freely, and dealt plainly with him. He listened with attention, and was some affected.

Some days after, knowing my views, and the mind of others respecting him, sensible that we really believed that he was building upon a sandy foundation, that would soon fail him, and plunge his soul into eternal ruin; he thought he would sit down and try the strength of it. He accordingly recounted over deliberately and reckoned up his good deeds which he had been setting to his credit for so many years; and found, as he thought, that they were so numerous and of so good a quality, that a just God could not send him to hell. His mountain then stood stronger than ever. But the thought recurred to his mind, that he might have some evil deeds, and he would add them up also, compare them with his good works, and strike the balance. He accordingly began to reckon them up, one by one, and soon found that they were more numerous than what he had ever imagined. Many things recurred to his mind, which he had never thought of, for many years. And many others, which he had always considered innocent, appeared then to be heinous sins in the sight of God. The more he thought, the more rapidly his sins rushed into his mind; and he began to repent of his undertaking, and shrink from the unwelcome sight; but then found that it was impossible to prevent his sins from rushing into view. *His sins were set in order before his eyes*, and the sight, he thought, was more than he could bear. He began to see clearly that, on the ground of good works, he was gone; for his evil deeds exceeded his good ones: and

like a drowning man, catching at every straw, and almost in a state of desperation, he suddenly turned his mind to the other side, to see if he could not find more good deeds, that he might yet, if possible, have enough to balance his sins. But upon the first sight of his good works he saw, to his utter astonishment, to use his own expression, that they were all good for nothing. What then to do, he knew not. The foundation upon which he had stood for more than half a century, was entirely swept away, and he was left in a state of despair. His sins appeared like mountains before him, ready to crush him into hell, and he had nothing to set against them. He thought then that none could be so great a sinner as he. Instead of having done much for God, to promote his glory, as he had vainly imagined, he had done nothing at all. His whole life had been but one continual act of sin and rebellion against God; and he saw no way by which it was possible for him to escape eternal woe. He thought he must be damned, and that justly.

I visited him soon after, when he related to me, in substance, as above. He was then, to appearance, as near the borders of despair, as any one that ever I saw. Though my hopes of his salvation were brighter than they ever had been before, yet it was exceedingly painful to hear him talk. He talked constantly, mentioned his abused privileges, lamented his past life, in which he had done nothing for God, and bemoaned his fate.

I proposed to him the Saviour, who had died for just such sinners as he, and would still have mercy on him, if he would repent; and conversed with him for some time; but he did not incline to hear; he said it was too late; there was no mercy for him; his happiness was forever at an end. We went to conference that evening; and he took an early opportunity to address the assembly. He then talked as he never did before. In a very feeling manner, he warned the people, especially the youth, of their imminent danger, while impenitent; and

solemnly admonished them not to put off the all-important concerns of eternity, and sin away the day of grace, as he had done. For his obstinate blindness, when he had been so often warned of his danger, his utter neglect of God, awful ingratitude and wickedness, he was utterly ruined; his misery had already begun, and he then felt the torments of despair enkindled in his breast. His address made a solemn impression upon the minds of the people, which was not soon forgotten. In this despairing state he continued for some days, lamenting, as he thought, his most aggravated sin, his awful ingratitude to his heavenly Benefactor.

At length God appeared for his relief, opened his eyes to see his Saviour, whose righteousness was sufficient to cover all his sins; and opened his heart to receive him as his all-sufficient Redeemer. A flood of divine light appeared to break in upon his soul, and fill him with joy unspeakable. A view of the Saviour immediately dispelled those clouds of darkness which had so long hovered over his mind, and drove away his despair. Sorrow was immediately turned into joy, "beauty was given him for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The translation out of a state of darkness and despair into God's marvellous light, was so sudden and unexpected, that he could not forbear crying out, though alone, "Glory to God!" He took the first opportunity to relate in public, what the Lord had done for his soul. The relation was striking and interesting. Upon his hopeful conversion and new life, the enemy are confounded, and compelled to acknowledge the power of God. He has ever since maintained the character of a lively Christian; and is astonished beyond measure, that he should live so long blind to the beauties of God's character, and the excellency of religion. He now sustains the office of deacon in the church, which is a more honourable station, in his

view, than any to which man could be elevated, out of the church of God.

Another remarkable instance of the power of divine grace was manifested in a man about thirty-five, who had lived in town but about three years, and had never attended public worship more than two or three half days since he came. When the awakening began, he made light of it, and called it enthusiasm. His wife's sister who then resided with him, was one of the first who was awakened out of the village; and for some time, was the only one in that neighbourhood who attended the conferences. Always when she returned from conference, he was very inquisitive to know what they were doing in the village; what new instances of awakening; who talked in conference; what they said, &c.: and turned it off with a degree of ridicule. Not long after she went home to her father's, who lived in Salem, N. Y. and tarried a number of weeks. She obtained relief in her mind, and a hope in Christ, the morning she went away; but did not let it be known till she returned. At evening, when the time for the people to attend conference arrived, he felt the same anxiety to know what was going on in the village, as he expressed it; and knew of no one in the neighborhood who was going, of whom he could inquire. He waited some time, and finally concluded that he must go himself. He had then never attended conference meeting in all his life. When he entered the house, beheld the multitude of people which were collected, and saw for himself what was going on, he was astonished, and ready to exclaim that *the half was not told him*. He was immediately struck with a sense of the reality and importance of religion; and was no longer disposed to treat the subject with ridicule or levity. He returned with a heavy heart, wounded conscience, and a solemn countenance. The next day, which was Sabbath, he attended meeting all day. And he said, that the two sermons were the first that he ever *really* heard, in all his life.

He attended conference in the evening, and prayer meeting on Monday morning. But at this meeting, something being said which seemed to displease him; it was suggested to him at once, that there was nothing in religion, and instantly felt determined that he would have nothing to do with it. He then resolved to drive away his serious impressions, and get rid of his concern of mind as soon as possible. Accordingly he went from the meeting to the tavern, found some of his companions, and agreed with them to go the next day a hunting. On Tuesday, therefore, he took his dog and his gun, and went in pursuit of his game. He found, however, that he took himself with him, as he said; he could not stifle his conscience. He went again on Wednesday, still resolving that he would divert his mind, and drive away his conviction; but succeeded no better than before. It not being convenient to pursue the game on Thursday, he turned his attention to some other employment. But he found, before night, that it was a vain thing to fight against God any longer. Instead of driving away the Spirit and stifling his conviction, he found that his anxiety for his soul, and conviction of sin, continually increased. To silence the upbraidings of a guilty conscience, was absolutely impossible. Though his days were spent in diversion, and apparent cheerfulness, his nights were sleepless, and distressing beyond expression. He yielded, gave up the idea of banishing his fears in this manner, and of stifling his conviction, and resolved once more to attend to the concerns of his soul in earnest. In the evening, therefore, he attended conference. Friday evening he attended again; when I had some private conversation with him, for the first time. He had kept all his feelings, resolutions and motives entirely to himself. And even then he did not express what he really felt in his soul; but requested that I would call and see him on the morrow. I went accordingly to visit him. I asked him how he felt. He said, he felt as though he

was in a new world. He said, that he went home the preceding evening, borne down with a sense of sin and guilt. He durst not go to bed, for he thought, if he went to sleep he should certainly awake in hell. His family all retired, ignorant of his situation, and he sat up till it was very late. His conviction and distress increased, till he began to despair of escaping that wrath which he justly deserved.—There could be no mercy for him; and it was of little consequence how soon he knew the worst of his case. He tried to pray, but could say nothing. He concluded at length to go to bed, and risque the consequences. And as he reclined his head upon his pillow, in awful agony, to use his own expression, he felt to give himself into the hands of God, to do with him as he pleased. If he must perish, as he thought was certain, and which he saw to be perfectly just, he would perish at the feet of Jesus. He immediately fell asleep, having had no rest before for about a week, and awoke in a new world. It was a new morning to him—Old things had passed away, and behold all things had become new:—Every thing on which he set his eyes, he said appeared to be full of God—and all nature seemed to unite with him in praising the Redeemer: such love as he then had for the character of God exceeded any thing, of which, before, he had any idea. He thought he loved his family before; but never did he have that affection for them which then seemed to flow from his heart. And the people of God appeared to him exceedingly precious; whereas before, he almost despised them. He continued in this frame of mind for a considerable length of time; and I believe, never has yet, experienced those seasons of darkness, and doubts, which are common to many Christians.

When he came to think about uniting with the visible people of God, he took an opportunity to examine our articles of faith. He had never been familiar with the Scriptures; and as the doctrine of election was so repug-

nant to his feelings, he concluded that it could not be in the Bible, and that it was not true. Not having attended particularly to the subject, he remained of the same mind still. When therefore, he came to read our articles, which are the articles adopted by the Consociation, and find them so full in this doctrine, and all others intimately connected with it, he laid them aside and said at once, that he could never join this church. But upon reflection he tho't he would not conclude too hastily, but give the subject an impartial examination. He then read them carefully, and with them the Scripture references. He not only read those passages, but turned to them in his Bible-with notes, and looked out all the corresponding texts. By this method he soon found that the articles were abundantly proved from Scripture. And he was not only convinced of their truth, but found his heart in perfect unison with them. He then came forward, with his wife, and wife's sister, and was received into the Church. As yet, he stands firm, in the cause he has espoused, and bids fair to become a substantial pillar in the church of God. Who can deny the special grace of God, when they behold such trophies as this?

(To be concluded.)

Contributions to the American Bible Society.

The Treasurer has acknowledged the receipt of the following sums in December last, viz.

One hundred and fifty dollars from several Ladies of the Wall-street Church, New-York, to constitute their pastor, the Rev. P. M. Whelpley, a *Director for life*.—Thirty dollars each, to constitute the following Ministers *Members for life*:—Rev. Hart Talcott, by the Ladies of the First Society in Killingworth, Con.; Rev. Elijah Waterman, by the Ladies of Bridgeport, Fairfield Co. Conn.; Rev. Wm. Lyman, by the Female Cent Society, in the Society of Millington, East Had-dam, Conn.; Rev. Thomas Hamilton, by the Ladies of the Associate Church,

in the city of New York; Rev. Joshua Bates, by the Female Charitable Society in Dedham Mass.; Rev. Josiah Peet, by Ladies in Norridgewalk, Maine; Rev. Dr. Seth Payson, by the Female Missionary Society in Rindge, N. H.; Rev. Jesse Appleton, D. D. by the Ladies of Brunswick, Maine; Rev. D. Denny, by a little band of Females in Chambersburgh, Penn.; Rev. Jonathan Miller, by Ladies of Burlington, Hartford Co. Conn.; Rev. Joshua Knight, by the first Benevolent Society in Sherburne, Chenango Co. N. Y.; Rev. Dr. John M'Millon, by a Committee of young Ladies in Chartiers Congregation, Washington Co. Penn.; Rev. Richard Sutton Storrs, by Ladies of the Parish of Long-meadow, Springfield, Mass.; Rev. Joseph Vail, by Ladies of Brimfield, Mass.; Rev. Munson C. Gaylord, by the Female Charitable Society of Western, Mass.; Rev. Dr. James Richards, by young Gentlemen in Newark, N. J.; Rev. Leverett J. F. Huntington, by a few Ladies of the Presbyterian Church in New Brunswick, N. J.; Rev. Federal Burt, by a few Ladies in the Parish of Durham, N. H.; Rev. Dr. Alexander McLeod, by Ladies of his Congregation, New-York; Rev. Timothy Tubble, by a number of Ladies in the town of Groton, Conn.; Rev. Jason Allen, by the Ladies of Woodbridge, Conn.; Also, \$256,43 from the New-Haven Bible Society; \$15,50 from the Green's Farms Auxiliary Female Bible Society, Conn.; \$210 from the Columbia Auxiliary Bible Society, for Bibles sold; \$153,50 from the Female Auxiliary Bible Society of the town of Westchester, and its vicinity; \$30 from the Female Auxiliary Bible Society of Woodbridge, Conn.; \$179,90 from the New Haven Female Auxiliary Bible Society.

ANECDOTE.

Poor Jack the Sailor.

At a late Meeting of one of the Auxiliaries of the Bible Society in a seaport town, a stranger begged permission to address the Assembly. He told the following affecting story:—

"The child of a drunken sailor asked his father for bread. Angry at his request, the dissolute father spurned the child from him with his foot. The child fell from the cliff into the sea. Nothing could be done to save him, and he soon disappeared: but the arm of Divine Providence was extended over him: an oar, or piece of wood, drove near, to which he clung, and floated till picked up by a vessel then under weigh. The child could only tell the crew his name was Jack: but their humanity took care of him.—Poor Jack was carried out to sea;—and, as he grew up, was promoted to wait on the officers, received instruction readily, was quick and steady, and served in some actions with the enemy. In the last action, he was appointed to take care of the wounded seamen. He noticed that one of them had a Bible under his head; this man was so pleased with Jack's attention, that, when near death, he requested Jack to accept his Bible, which had been the means of reclaiming him from the ways of sin. By some circumstances, Poor Jack recognized his own father in the penitent sailor!"

The tale excited the most lively interest in the Meeting. Every one was hanging on the words of the Stranger with eager attention, when he added with great simplicity, and a modest bow,—

"Ladies and Gentlemen, I am Poor Jack!"

Installations.

January 10, 1816, at Augusta, N. Y. the Rev. *Oliver Ayer*, over the Congregational Church. His labours since have been greatly blessed; 128 have been added to the church; 24 of whom are from other churches; about 30 more exhibit evidence of conversion to the truth.

July 10, 1816, in Sangersfield, N. Y. the Rev. *Evan Beardsley*. This place has been highly favoured with the effusions of the Holy Spirit.

October 1st, in Raymond, N. H. the Rev. *Stephen Bailey*. Sermon by Rev. Mr. Abbot of Greenland.

The Rev. Mr. *Hewitt* was installed over the Church and Congregation in Fairfield, on Thursday last. Particulars in our next.

POETRY.

Communicated for the Religious Intelligence.

JOHN III. 7.

No outward rites that men employ,
No flight of fancy, glow of joy,
Nor mind of serious frame,
Can prove a sinful heart renew'd,
The temper chang'd, the will subdu'd,
Or fan devotion's flame.

Unless the heart, its sins forgiven,
On wings of faith ascends to Heaven,
And loves that holy place;
No brightening views, or strong desires,
Nor trust delusive hope inspires,
Denote the heir of Grace.

Nothing but God's own breath brings
From human heart's discordant strings
The melody of love;

And love alone must mark our claim—
Our title to the Christian name,
Or right to joys above.

Then breath of heaven, Eternal Dove,
Descend and fill my heart with love,—
Its low affections raise;
Till from its powers renew'd shall rise,
An offering grateful to the skies,
Of mingled prayer and praise.

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OBITUARY.

Died, at Newbern, N. C. on the 14th Sept. last, Mr. *Lovick Jones*. He was a useful worthy member of society, and a distinguished Christian. He has bequeathed to the American Board of Foreign Missions two hundred dollars, which is now in the hands of his brother, subject to their order. By this last act of benevolence he has manifested his belief in our holy religion, and that he valued the Christians hope above all earthly good. He was anxious that the poor heathen should drink at the same Fountain which gave him life, and he brought to a knowledge of that Saviour in whom he could trust his all in the hour of death.

Died, at Norwich, the 27th Dec. Mrs. *Elizabeth Peck*, in the 94th year of her age. More than 80 years of her earthly pilgrimage have been spent in the service of her Lord and Master. Though He long delayed his coming, her faith was strong and her lamp was trimmed and burning. She would sometimes adopt the language of the Patriarch, "few and evil have the days of my life been," yet, her numerous friends and relatives, have a sweet recollection of her useful life and her Christian virtues, and find consolation in the assurance of the sacred penman, that "the memory of the just is blessed."